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MINISTERS' DEPARTMENT.

For the Methodist Protestant.

EDUCATION SOCIETIES.

MR. EDITOR—Would not many of the objects of an Education Society be fully realized, if candidates for our Ministry were taught the best Rules for the composition of Sermons? If any inquire, what Rules are the best, we beg leave, with your consent, to submit

CLAUDE'S RULES FOR THE COMPOSITION

OF A SERMON, ANALYZED BY THE

REV. JOHN EYRE, M. A.

Observe,

I. THE CHOICE OF TEXTS.

These must contain the complete sense of the writer. Not too little nor too much matter. Regard must be paid to circumstances, times, places, and persons. In strange churches do not choose a text which appears odd; nor a text of censure; nor leading to curious, knotty questions; but of ordinary doctrine.

II. GENERAL RULES.

Sermon should be explicit and clear. Must give the entire sense of the whole text. Must be wise, sober, chaste, simple and grave, instructive and affecting. A preacher should avoid excess—of genius—of doctrine—of reasoning—of grammatical remarks—of criticisms—of philosophical, rhetorical, or historical observations—of quotations from profane authors, rabbies, or fathers.

III. PARTICULAR RULES.

A Sermon hath five parts: the Exordium, Connexion, Division, Discussion, and Application.

PART I.

The Exordium

Must be short: the longest twelve, the shortest six or seven periods: the periods short.—Clear: not abstruse nor metaphysical.—Cool and grave: not rapturous, poetical, and bold.—Engaging and agreeable: not cold and lifeless. The whole of the Exordium must be naturally connected with all the matter of the text: two propositions are best; the first connected with the second, and the second with the text. Simple: not too refined either in language or sentiment; not common; not taken from trivial topics. Must join, even a figurative text, by the subject; not in general by the figure, though sometimes it may.

N.B. Take no Exordiums from the persons of your hearers, or the circumstances of times, places, general affairs, or news of the world. Reject, for the most part, Exordiums taken from profane history. Take Exordiums chiefly from theology; and sparingly from Bible history and types.

PART II.

The Connexion.

Must be very little insisted on. If it furnish any useful considerations, they must be put into the Discussion. When you draw an Exordium thence, the Exordium and Connexion will be confounded together.

PART III.

The Division.

Should not exceed four or five parts; the best Sermons have only two or three. There are two sorts of Divisions, the text into its parts, and the Discourse itself.

1. Division of the Discourse

Is proper, when, to give light to a text, it is necessary to mention many things which the text supposes, but

does not formally express, and which must be collected elsewhere, in order to explain the text. Divide your Discourse into two parts: first, some general considerations for understanding the text; the particular explication of the text itself.

This method is proper in handling a Prophecy from the Old Testament—a Text taken from a controversy—a conclusion from a long preceding Discourse—Texts quoted in the New Testament from the Old. In this class must be placed divisions into different regards and views.

N.B. Typical texts should be divided thus; and many passages in the Psalms, which relate to David literally, and to Christ mystically.

2. Division of the Text.

Sometimes you need not make any division, but follow the order of the words: but most texts must be divided—and,

1. Let your Divisions be natural. There are but two natural orders; one in regard to the subjects themselves, the other in regard to our perception of them. In general, it is best to follow the last, by reducing the text to a categorical proposition. Begin with the subject, pass to the attribute, then to the other terms. Besides considering the subject and attribute, it is necessary sometimes, to consider the connexion, that is, the entire sense of the whole proposition.

2. There are Texts which contain the end and means, the cause and effects, &c. There the division is arbitrary.

3. There are terms which relate sometimes to the subject, and sometimes to the attribute.

4. Sometimes it is not necessary to treat of either attribute or subject; only discuss the categorical proposition.

5. When several terms need explanation, but cannot be explained without confusion or too many divisions, divide not the text, but the discourse, first explain the terms, then the subject.

6. In texts of reasoning, follow the order of syllogism. Examine each proposition apart. Sometimes the force of the reasoning must make one part. Where there are Objection and Answer, divide into Objection and Solution.

7. Many Texts imply important truths without explaining them. The implication must make one part.

8. In texts of history, divisions are easy. Sometimes consider the action, then the circumstances. Sometimes it is necessary to remark the occasion. Sometimes there are actions and words, which must be considered separately.

Sometimes there is no division, but follow the order of the history. The state of the text will determine.

9. To render the division agreeable, reduce it, if possible, to simple terms, and connect the parts together. Make subdivisions; but do not mention them, unless it be very necessary.

PART IV.

The Discussion.

There are four methods of Discussion. Clear subjects must be discussed by observation, or continued application; difficult and important ones by explication or proposition.

1. Discussion by Explication.

1. The difficulty is in regard to the terms, to the subject, or, to both.

1. Explication of Terms.

The difficulties of these arise from three causes: either the terms do not seem to make any sense, or they are equivocal, forming different senses; or, the sense they seem to make, at first appears perplexed, improper, or

contradictory; or the meaning, though clear, may be controverted, and is exposed to cavil.

First propose what makes the difficulty, then determine it as briefly as you can.

Explication of Things.

1. Difficult Things.

If the difficulty arise from errors, or false senses, refute and remove them; then establish the truth. If from the intricacy of the subject itself, do not propose difficulties and raise objections, but enter immediately into the explication of the matter, and take care to range your ideas well.

3. Important Things, though clear, must be discussed by explication, because they are important.

There are two sorts of Explication; the one simple and plain, needs only to be proposed and agreeably elucidated; the other must be confirmed; if it speaks of fact, by proofs of fact; if of right, by proofs of right; if of both, by proofs of both.

A great and important subject, consisting of many branches, as predestination, &c. may be reduced to a certain number of propositions or questions, and discussed one after the other.

N.B. Sometimes what you will have to explain in a Text will consist of one or more simple terms;—of ways of speaking peculiar to Scripture;—and sometimes of different propositions.

1. Simple terms are the divine attributes, goodness, &c. man's virtues or vices, faith, hope, &c.

Simple terms are either proper or figurative: if figurative, give the meaning of the figure, and, without stopping long, pass on to the thing itself.

Some simple terms must only be explained, just as they relate to the intention of the sacred Author: in a word, explain simple terms, as much as possible, in relation to the present design of the sacred Author.

Sometimes the simple terms in a text must be discussed professedly, in order to give a clear and full view of the subject.

Sometimes, when there are many, it might be injudicious to treat them separately, but beautiful to do it by comparison.

2. Expressions peculiar to Scriptures deserve a particular explanation, because they are rich with meaning;—such as, to be in Christ, come after Christ, &c.

3. Particles, (such as none, some, all, now, when, &c.) which augment or limit the meaning of the proposition, should be carefully examined, for often the whole explication depends upon them.

4. When the matter to be explained in a text consists of a proposition, give the sense clearly; if necessary, show its importance; if it require confirmation, confirm it.

In all cases illustrate by reasons; examples; comparisons of the subject; their relations, conformities, or differences. You may do it by consequences; by the person, his state, &c. who proposes the subject; or the persons to whom it is proposed; by circumstances, time, place, &c. You may illustrate a proposition by its evidence or inevidence. It is discoverable by the light of nature, or only by revelation. Let good sense choose the best topics.

Sometimes a proposition includes many truths which must be distinguished:—Sometimes a proposition must be discussed in different views:—Sometimes it has different degrees, which must be remarked:—Sometimes it is general, and of little importance; then examine whether some of its parts be not more considerable; if so, they must be discussed by a particular application.

II. Discussion by Observation.

Which is best for clear and historical passages.—Some texts require both explication and observation.—Sometimes an observation may be made by way of ex-

plication. Observations for the most part ought to be *theological*; historical, philosophical, or critical, very seldom. They must not be proposed in a scholastic style, or common-place form, but in a free, easy, and familiar manner.

III. Discussion by continued application.

This may be done without explaining or making observations. In this manner we must principally manage texts exhorting to holiness and repentance. In using this method, something searching and powerful must be said, or better it should be let alone.

IV. Discussion by proposition.

The text must be reduced to two propositions at least, and three or four at most, having a mutual dependence and connexion. This method opens the most extensive field for discussion. In the former methods you are restrained to your text; but here your subject is the matter contained in your propositions.

The way of explication is the most proper to give the meaning of Scripture; this, of systematical divinity; and it has this advantage, it will equally serve either theory or practice.

N.B. Though these four ways are different from each other, for many texts it may be necessary to use two or three, and for some all the four; the discourse has its name from the prevailing method of handling it.

PART V.

The Conclusion.

This ought to be lively and animating, full of great and beautiful figures, aiming to move Christian affections:—As the love of God—hope—zeal—repentance—self-condemnation—a desire of self-correction—consolation—admiration of eternal benefits—hope of felicity—courage and constancy in afflictions—steadiness in temptations—gratitude to God—recourse to him by prayer—and such dispositions.

N.B. Let the conclusion be short;—let it be bold and lively. Let some one or more striking idea, not mentioned in the discussion, be reserved for this part, and applied with vigour.

TOPICS, TO FACILITATE INVENTION.

1. *Genus*—rise from species to genus.
2. *Species*—descend from genus to species.
3. *Character*—of a vice forbidden, or virtue commanded.
4. *Relation*—of one subject to another.
5. *Implication*—observe if things be not implied.
6. *Person*—speaking or acting.
7. *State*—of the person speaking or acting.
8. *Time*—of a word or action.
9. *Place*—
10. *Persons*—addressed.
11. *Particular state*—of persons described.
12. *Principles*—of a word or action.
13. *Consequences*—
14. *End proposed*—in a word or action.
15. *Manner*—if remarkable in word or action.
16. *Comparison*—of some subjects with others.
17. *Difference*—of words and actions on different occasions.
18. *Contrast*—words and actions.
19. *Ground*—or causes of an action or expression, and show the truth or equity of it.
20. *Composition*—good or bad, in words and actions.
21. *Supposition*—Suppose things.
22. *Objections*—guard against them.
23. *Character of Expression*—as of majesty, tenderness, meanness, necessity, utility, evidence, &c.
24. *Degrees*—
25. *Interests*—observe different interests.
26. *Distinction*. Definition. Division.
27. *Comparison*—of one part of a subject with another part of the same subject.

ORIGIN OF SABBATH SCHOOLS.

In the year 1782, 49 years ago, Robert Raikes, a pious individual of Gloucester, England, affected by a view of the vicious poor in that place said "I will try" to do something to make their situation better; and to that end established a school to be kept on the Sabbath day only. At that time the teachers were paid 33 cents each per day. Afterwards similar schools were established for the worthy poor, and now, persons of every age and condition can be found receiving instruction within their limits. The first establishment of a Sabbath School in America was in Pittsburg, in the year 1809. Others were established by private individual efforts in different cities in 1811-'12-'14, and '15, but no regular organization took place until the New York Ladies Sabbath School Union was formed in the year 1816, about which time they began to be generally established in the country.

[S. School Ins.]

ORIGINAL ESSAYS.

NUMBER II.

For the Methodist Protestant.

THE MINISTRY.

Mr. Editor—In a former communication, we viewed the Gospel Ministry as indispensable to the interests of Christ's Church, and the regeneration of the world.—We now purpose considering the subject more particularly, as it refers to the Methodist Protestant Church—for whose establishment, prosperity and enlargement we are all deeply solicitous.

Perhaps, one of the principal disadvantages under which we have been labouring, is the want of a sufficient number of *qualified and efficient* Ministers, to travel extensively through the United States, to diffuse generally among the people a knowledge of our principles and institutions, and to take the spiritual superintendence of Societies which are already organized, and who need the ministry of the word, and the standing ordinances of the Gospel. Until we can remedy this evil, we must expect our success to be but small, compared with what it would be, were we supplied with men of piety and talent to go forth and labour under the direction of our different Conferences. We will here explain our views relative to a *qualified and efficient* Ministry, before we submit our thoughts upon other and equally interesting points.

There are several important pre-requisites of a Gospel Minister, to which the serious attention of the Church should be directed: otherwise men may be employed, who will be burdensome to the people, wherever they are sent, and prevent the furtherance of truth in the world. Surely every man, sustaining the high, holy, and responsible station of a minister of the Gospel, should possess gifts and graces sufficient to recommend him to the respectful consideration of mankind: else he will "fight as one beating the air, and run as one who runneth at uncertainties;" render himself ridiculous and dishonour the cause he espouses. We think it proper to commence with a qualification, which is paramount to all others,—*a change of heart*. Who will deny that conversion to God;—regeneration of the inward man is a primary and an indispensable pre-requisite for a Gospel Minister. It is to be hoped—nay, to judge from the movement of different branches of the Church of Christ, we must see, that *piety to God* is considered no longer either as a secondary point, or one, the attainment of which must be left to chance, while human learning is to stand upon the foreground of ministerial qualification. To a stranger to "pure and undefiled religion," with a heart unimbued with the spirit and temper of the Gospel,—devoid of the sacred influences of the Holy Spirit, it may be said—"What hast thou to do, to declare my statutes, or, that thou shouldst take my covenant in thy mouth?" It is preposterous to think of any man being a successful minister of Christ, who has not become personally interested in the merits of the Redeemer,—who does not feel that he has been brought into a state of pardon, peace, and reconciliation with God. His mind must be renewed by grace divine and exalted above the world, with the sacredness and sublimity of Divine things. He should feel, warmly feel, the efficacy of the Gospel on his own heart,—burning with a holy zeal for God's glory, and in all his ministrations should give unequivocal proof that he holds converse with God. In the absence of this holy feeling, he will fail to take an interest in the truths he delivers to others,—and fail to make an impression upon his audience, suited to the vast seriousness and magnitude of the subject he professes to preach and believe. How can a man enforce the doctrines of repentance, faith, and conversion upon the assembly he addresses, if he have never repented of his own sins unfeignedly—if he have never believed with a heart unto righteousness—if he have not himself been changed by the grace of God?

But while the Church of God, in the selection of her ministers, should look for evangelical piety, she must also look well to the intelligence and utterance of those she employs. If it is necessary, to have the mind well cultivated and trained by a course of reading, study, and application, to understand an art or a science, it is certainly as indispensable to the minister of Christ to have his mind well formed, and cultivated by a liberal education, so that he may understand, illustrate, explain, and enforce the great truths of the Christian Religion.—Mark the dignity and importance of his mission,—the great subject on which he is to dwell—the awful attributes and perfections of Deity—Heaven, with all its awful accompaniments,—the Soul and its everlasting destinies and interests,—Death and Judgment, with all their tremendous realities,—these are to be the themes

of his discourse. He must explain and urge upon his hearers these and other important doctrines of Christianity—lay open the facts in their full strength and evidence—vindicate and enforce their sanction. In doing this he will have large requisitions made upon all his abilities, that he may present truth with an aspect, which will exert an influence upon mankind, commensurate with its majesty and sublimity.

Besides, the duties of a Minister are not confined to the pulpit; he is expected to take the lead often in religious conversation and in the propagation of that general information, which, while it imparts true dignity to human nature, enables us to occupy our respective stations in life, with honour to ourselves and profit to others. A general knowledge of men and things is necessary in a Minister. He should follow the example of St. Paul,—feel himself a "debtor both to the wise and the unwise" so as to be prepared to preach the Gospel to both, and in this respect become "all things to all men, that by all means he may save some."

As a "scribe, well instructed in the kingdom" of Christ, and particularly conversant with those fundamental points of theology, which are the objects of faith and the glory of Christianity, he should by a course of study and preparation, be ready to teach them in chaste and correct language; to prove their verity by sound and rational arguments, and to explain their efficacy from the pages of history, as well as from the oracles of inspiration. The first Ministers of Christ, it is true, could not boast in the general of a liberal education—but, there is one fact connected with their history, which forever puts to rest the supposition that they received no preparatory lessons of instruction. "He ordained them that they might be with him." And, that they were qualified by a rigid course of discipline and by frequent instructions from their Lord and master, is evident to the careful reader of the New Testament. Their writings are full of the noblest images, drawn from things of nature and art, and every Minister should be prepared, like the apostles and first preachers of the Gospel, to press into the service of religion every circumstance in the economy of nature and providence, as well as in the annals of grace.

If then, the question be asked, what is a call to the Ministry?—and when is an individual fitted for the work? the answer is at hand—he should have an *ability* to execute his work with credit to himself and profit to the Church. He should feel an *inclination* to engage in the work *when, where, and in the way* which will be most conducive to good—and, whenever the *opportunity* offers, embrace it to aid in fostering the work of the Lord. The *ability* comes from God—and wherever the talent is lodged, the Lord of the vineyard will look for its improvement. The *inclination* must come from the individual himself—the *opportunity* to exercise the talents must come from the Church. As God does his part in giving the *talent*, let the steward look well to its improvement, and the Church furnish all necessary facilities. When we speak of *efficient* ministerial help, we mean that men, possessed of the necessary qualification to do good to their fellow men, should not refuse to give themselves up to the work of the Ministry. While they do this, they curtail their own usefulness; and although the circuit and station, in which they live, reap great advantages from their frequent and gratuitous labours, yet in a measure they are lost to a great part of the Church. In conclusion, we would say, that as our unstationed ministers see the pressing necessities of our infant Church, and hear the frequent and urgent calls for help, they ought if they can without injury to their families, come out *fully* and give the Church that *efficient* aid which they are so well calculated to bestow.

June 17th, 1831.

W.

PARENTAL MONITORY.

For the Methodist Protestant.

RELIGIOUS EDUCATION OF CHILDREN.

Mr. Editor—I have often been surprised at the great anxiety of parents for the respectability, for the education, and for the temporal advancement of their children, whilst apparently they have been entirely satisfied with their want of religion. It is certainly praiseworthy, that the father and mother should be deeply concerned for the prosperity of their offspring, and that they should desire to see them respectable, educated and happy: but to be these, it is not necessary that they should be brought up in all the spirit and fashions of the world. How can it be, that pious parents dread more the frowns of the world, than the displeasure of God?—and why do they feel anxious that their children should make a figure in the world, when it is almost certain, if they participate largely in the riches, fashions and love of the world, that they will be totally regardless of the

interests of their souls? How much laudable exertion is made to educate children; and how much criminal anxiety is entertained to see them take an elevated rank in Society, (as it is called,) to stand high in the estimation of the rich, the popular, the gay, and the frivolous. Whilst these things are carefully attended to, parents seem to manifest but little concern for the souls that are perishing. They would feel deep mortification, to see their sons and daughters associating with pious men and women in the common walks of life. They would sooner see them married into the families of the rich and fashionable than in the families of those plain people, equally intelligent and genteel, who from conscientious scruples keep aloof from fashion and show: and the thought, of their daughters marrying religious mechanics and hard-working farmers, is more terrible to them than the prospect of their getting to a place of wretchedness and horror. Poor deluded, infatuated parents! What would it profit your children to gain the whole world, and lose their own souls? What shall they gain by obtaining riches, worldly pleasures, honors and the smiles of mortals, if, during their accumulation, they be treasuring up wrath against the day of wrath, and the revelation of the righteous judgment of God, and finally be cut off from the promises of the Gospel? Few of the rich and popular are found in the ranks of the Saviour. They are too fond of this life, to prepare for eternity. I would not be understood, as discouraging the education of children in the useful branches of literature; for I believe it to be the imperative duty of all parents, to give to them the best education that their circumstances of life will afford; but I very much question the propriety of giving to them, what are called the *fashionable accomplishments*, and permitting them, whilst under our jurisdiction, to follow after all the caprices of the age; especially if they be professors of religion. Many young Christians have been ruined and destroyed for the want of wholesome and timely advice from their parents and friends. How many have been seduced from their plighted allegiance to Heaven, by wicked and gay companions! and how many young people, who bid fair for everlasting blessedness, have apostatized from God, and have already died in their sins, or are now in the high road to death eternal! Parents! Take the admonition of a parent, and exhort your children daily to despise the world and its vain pleasures, to set a proper estimate upon Religion and Religious Society. If you neglect to do this, your children will rise up in the judgment as your curse. I have always felt much more for the souls of my children, than for their worldly prosperity. I beg parents to think seriously upon this subject, and to feel less anxiety for the temporal advancement of their children, and more for their eternal welfare. If you marry them into irreligious families, what hope can you entertain of their becoming religious? Thousands of pious young persons are lost irrecoverably by improper alliances with the wicked. May I be so unfashionable, as to advise parents and children to be less like the world in their furniture, dress, and equipage. I would not pretend to prescribe any particular form of a robe; but would give a friendly caution to professors of religion against vain show, costly apparel, pompous equipages and splendid furniture. These things are indications of pride and a love of the world; and are not calculated to impress the observant with a good opinion of our humility or economy. The money spent in useless dress, &c. would be better spent in giving support to our ministry and our missions. Comfort and cleanliness are the privileges of Christians; but extravagance and waste will assuredly bring condemnation. In some future number I may again call your attention to some further thoughts, connected with this subject. It is of much greater importance, than parents generally seem to imagine. I myself have three sons and am endeavoring to give them a good education, and my prayer to God is that they may be converted; called, qualified and sent forth as useful labourers in the vineyard of the Lord. I would greatly prefer to see them faithful itinerant preachers, in comparative poverty, than to see them raised to the highest political stations; and if I had daughters marriageable, I would prefer to see them united to men of plain manners, with deep piety, sterling integrity, and respectable connections, though they should be poor and have to labour hard for their support, than to see them married to rich, fashionable, and irreligious men. In the one case I might hope to see them happy in life and in death:—in the other, there are almost a hundred chances to one, they *die without religion and perish everlastingly*. I am aware my unfashionable notions will meet with the rebuke of the gay and the rich, even among professing Christians.—Let such examine their hearts, and I think they will feel all is not right there. The day of judgment will ascertain who is right, and to that day I am willing to make the appeal.

P. B. H.

CORRESPONDENCE.

For the Methodist Protestant.

REVIVALS.

Mr. Editor,—There is no part of your paper read with greater interest, and profit, by your patrons, than that portion which you have devoted to *revivals of religion*. It is always a matter of rejoicing, that "Jesus, by redeeming blood, is bringing sinners back to God," and whilst you are noticing the progress of religion among the different branches of the Methodist P. Church—it is pleasing to find that revivals in sister churches receive from you a respectful notice. This is as it should be. The cause of God is one every where;—and the lover of Zion will feel his heart transported with holy joy to know, that his fellow Christians are sharing in the glorious manifestations of divine power and mercy.

We live in an eventful period of the world—a period pregnant with consequences, the most interesting to the church of Christ. She is evidently arising in her strength, and putting on her beautiful garments, and marching forth from conquering unto conquest. What shall withstand her march? There is no power in earth or hell that can; for resting upon the arm of his omnipotent founder, and confiding in the promises of her redeemer, she will spread his conquests until the whole world shall be subject to his gracious and controlling influence. "The kingdoms of this world" shall finally become the kingdoms of our God and his Christ, for the mouth of the Lord hath spoken it. Already is our God opening, widening and preparing the way for the introduction of the latter day of glory, when "the wilderness and solitary place shall be glad, and the desert rejoice and blossom as the rose,"—even so Lord Jesus, let it be! send forth thy light, thy truth, and thy salvation, till all the inhabitants of the earth shall be subdued to thyself! "yea, let all the people praise thee!" Who, that contemplates the "signs of the times," can refrain from exclaiming, "what hath God wrought?" There is scarcely any thing left undone by the church—to bring about the salvation of the sons and daughters of men. There are societies, having for their object, God's glory and the conversion of immortal souls—sun-rise prayer meetings—four days' meetings, &c. &c. Among the "signs of times," there is one, which stands pre-eminent: I allude to that spirit of charity and brotherly love which exists among the ministers and members of different Protestant Churches. This is as it ought to be. "By this shall all men know ye are my disciples; if ye love one another; and we see the blessed effects resulting from this union of spirit and effort. The work of the Lord is reviving in the different churches, and a universal excitement on the great subject of religion is waked up in the minds of the careless and unregenerated.

I have made these remarks by way of introduction to the account I promised you, of

THE REVIVAL IN ST. JOHN'S CHURCH,

One of the Methodist Protestant Churches in Baltimore.

The 27th day of May was set apart among us, as a day of fasting, humiliation and prayer, for a revival of religion in our society and congregation. We met at 6 o'clock in the morning, to offer up our united supplications to the throne of grace. The meeting was well attended. A good feeling pervaded the assembly. At night, we had preaching—God was in our midst. We felt encouraged to put our trust in him. The morning meetings were continued. Friday, 27th of May, our four days' meeting commenced. The power of God was manifest in the conviction of sinners—conversion of mourners, and in building up believers in the faith of the Gospel. It is supposed, that between 40 and 50 at a time, were around the altar, and in the different pews, calling upon God for mercy—and many found the Saviour to the joy and comfort of their hearts. The work was general. The young, the middle aged, and the old, bowed to the sceptre of redeeming mercy. In the latter class, was one lady, rising 60 years of age, brought to taste and see that the Lord was gracious. I cannot exactly say how many have already given us their names, wishing to unite with us in church fellowship. Some joined publicly in the church; others, at the different classes. We think, however, that about 20 have united with us and many others are expected; for the work is still progressing in our midst. We shall soon hold a four days' meeting in Pitt St. Church. Perhaps it may be proper to state, that such was the encouragement we felt to wait upon the Lord, that we have continued our morning and evening meetings until the present. Our members are all in fine spirits; and what wonder, when they see the pleasure of the Lord prospering in their midst.

Yours affectionately.

W. W. WALLACE.

For the Methodist Protestant.

LETTER TO THE PUBLISHER.

Dear Brother Harrod.—It requires much consideration before any one can justly estimate the value of "The Methodist Protestant" to our new community. How much more valuable it might be, I would affectionately hint, were our qualified writers as industrious—shall I permit my zeal to speak out—and as careful for us as they should be. I have in my affectionate regards several brethren whose minds are stored with various knowledge, and some who have accompanied with the genius of poetry. Did it very lately occur to any of these brethren, that they may each week entertain, and greatly edify five or six thousand readers? Do request these beloved brethren to ask themselves whether they believe this? They may safely do so, and more—they will be read by the unborn. It is said, that each generation receives its opinions from, and is, in fact, moulded by that which precedes it. This is worthy of the most conscientious consideration. Just let these brethren tell us what they are *thinking*. One thought at a time will be thankfully received, if they have not time for more. We do not want weekly a book, or a long article. It is not to be overwhelmed, that we solicit their favors. A little at a time, as we can bear it, is just what will suit us. Surely they can afford this little.

To approach towards something like a just estimation of our periodical, we can imagine its absence, and our consequent destitution, and darkness, and ignorance. To illustrate this: Who can help lamenting the loss of contributions and intelligence from our brethren who are so capable of ministering grace to readers. They must pardon me in these things. For, if proof of the benefits received and to be received, were asked, reference could only be had, independently of selections and compilations—to the few communications of these writers.

How valuable might the department of original intelligence be made! Let this also be considered. Suppose our preachers and members were as industrious for souls and eternity, as day labourers are for their bodies and for time; would not your department of religious intelligence be wonderfully enlarged? Perhaps, an occasional supplement would be sent abroad. But what would be the news to the advantages?

Dear Brother, excuse haste and repetition. Perhaps line upon line, is better, on these subjects, than silence. It is cause of congratulation, that we can prove the value of this medium of communication by adducing the substantial benefits already conferred upon our church by it. Let those brethren who are not subscribers to this paper, inform us who *are*, who informs them—whence do they receive their general information? Suppose we were all in the condition of these non-subscribing brethren? It is possible that one here and there, would now and then make a communication through a periodical of a friendly church—but we could not have general information. Possibly some might resort to the newspapers. Private correspondence, friendly periodicals whose names are unknown to us, and newspapers of a few miles circulation, would inform us all! Save these, all would be blank.

The editor and his readers will please excuse any semblance of a fault-finding disposition in this letter. For I am one of those who count every day in the week, with reference to that one which shall bring me a new number of "The Methodist Protestant." In every number, there is more or less intelligence from our own, or from other churches. Standing on this new ground of prospect, who can but contemplate the certainty of the kingdoms of this world becoming the kingdoms of our Lord Jesus Christ. I would gladly rejoice in the prosperity of others, as in our own. A bigot in this kingdom! alas! for poor human nature—the man is utterly mistaken. A disciple of Christ and a bigoted sectarian! Never, never, unless the plea of invincible ignorance is sustained.

Dear Brother, I hope to see the day when our church shall send abroad a periodical—cheap, and neatly got up—especially designed for the children of our families, and those of our friends, and as many as can be induced to receive it. When do you intend to commence such a work? To guard young persons against intemperance, if nothing more, should be a present object, and would justify the attempting a child's periodical *to-day*. A child's periodical will be *invaluable* to our church; and who can doubt our willingness and ability to sustain one?

Wishing you the utmost success as Book Agent and Publisher, and in all things temporal and spiritual, I am

YOUR BROTHER.

For the Methodist Protestant.
NEW YORK.

Peeksville, May 30, 1831.

Dear Brother,—As the pleasing intelligence of the prosperity of our Zion, in the salvation of poor per-

ishing sinners, will always be read with interest by the lovers of our Lord Jesus Christ, I will venture to give you a short account of the work of God on this circuit. The last year we laboured under many sore trials, and much opposition in some places, from our brethren in the M. E. Church, but so far from injuring us, it has done us good. It has led many to investigate our principles of church government; the resulting decision has been in our favour. Blessed be the Lord, though we have been persecuted, yet we have not been forsaken; cast down, but not destroyed. Our confidence has been in the Lord, and he has not forgotten to be gracious to us. Nothing of much consequence occurred, till a few weeks before the sitting of our Annual Conference. The next night was our quarterly meeting, which was a refreshing season. I was to preach my last sermon for the year, at Ansville Church. The house on that occasion was crowded, so that all could not get in. Through the process of the meeting there appeared to be an awful sense of the divine presence resting on the congregation. A solemn silence reigned among the people, until it was broken by cries of mercy by the broken hearted penitent. After the public exercises were over, we gave an opportunity to those who were seeking an interest in the Saviour, to come forward to the altar. Eighteen came forward, and our meeting continued nearly two weeks in succession, at which I preached almost every night. Blessed be the Lord, we have received as the results of this meeting 33 on probation; all of whom, with the exception of two or three, have professed to be soundly converted to God. These are still seeking,—O that they may find Him, whom their souls desire to love! We have received four more, since we returned from conference. Our prospects are now flattering: we have a class in the village of Peekskill of members, where there has never been any before. Our congregations are now generally large and respectable. Our constitution and discipline, so far as I have heard, are well received by all who have seen them, of the old as well as the new side. We expect, through the blessing of Almighty God, to give a better report of things, at our next conference. Pray for us, that the Lord may add to us daily such as shall be eternally saved.

Yours respectfully,

A. I. PURCY.

Extract of a letter,

Rochester, May 23, 1831.

Brother Harrod,—God is with us, and despite of all the impediments that are thrown in our way, the cause of reform looks up. I held a two days' meeting on my circuit, the 21st and 22d inst. The rain fell on both days, yet our meeting was well attended, considering all things. Two received license to preach, and seventeen names were given in which will form a class in that place. My congregations are large and respectable; our Episcopal brethren are doing much good in this place, and the cause of Christ is progressing. It seems to be a general time of God's power. I have visited four days' meetings of our Congregational and Presbyterian brethren, and God was with us.

Yours in Christ.

ELIAS B. DARE.

OBITUARY.

For the Methodist Protestant.

Died, on Saturday, the 21st of May, 1831, at Mr. Philemon Skinner's, Queen Ann's county, Md. WILLIAM FRANCIS TOLSON, in the 19th year of his age. Our beloved brother Tolson had been for some years a member of the Methodist Episcopal Church, but had never experienced a clear evidence of the saving Grace of God. Sometime in the spring of the present year, he seceded from that communion, and united himself with the Protestant Methodists at Ninebridges. At this time, although he did not profess a knowledge of saving Grace, he had some of the prominent marks of a true disciple of the Lord Jesus:—he loved God and manifested that love by loving his brethren. He seemed zealously devoted and much resigned to God. At the prayer meetings, which he constantly attended, and usually assisted, he seemed to be greatly drawn out, and very considerably gifted. The lovers of the Lord Jesus, who heard him, were well pleased and some delighted, and looked forward with pleasing anticipation to his becoming a highly useful man in the Church of Christ. On the 8th of May he met in class and appeared much engaged. He expressed a determination to be more devoted—live more to God than he had ever done. On the evening of that day, his mother and himself being at Mr. Skinner's house, she suggested the propriety of holding a prayer meeting. A few of the neighbors were accordingly in-

vited. Young Mr. Tolson engaged, as usual, in the exercises, and while wrestling in the strength of prayer and faith, the mighty power of God came down and filled his soul with joy unspeakable. His doubts were removed and he was enabled to praise a sin-pardoning God. From that time, he seemed to have constant peace. Satan was not permitted to trouble him greatly. His soul was constantly on the wing, and only waited for his Master's chariot. "Scarcely a doubt darkened his skies or hid for a moment his Lord from his eyes." That happy frame of mind continued almost uninterruptedly, till our Good God took him to himself. For while his friends and relatives were hoping great things concerning him, the great head of the Church was preparing for him an enduring inheritance on high, far from a world of sin and wo. On the 19th of May, while employed in repairing a bridge, he had necessarily to wade in the water, when by some accident, he was thrown completely in. Hereupon, he was seized with a violent cold; and the next day, in the evening, being at the house of his uncle, Mr. Skinner, he was taken suddenly ill; more seriously so than his relatives imagined. He almost immediately became insensible, and, within seventeen short hours, he fell a prey to death's relentless grasp. His disease was inflammation on the brain. No medical efforts could reach his case; such was the malignity of its attack. Thus has fled our much-loved brother. Thus suddenly has a mother been bereft of an only and beloved son; and two sisters of an only brother. Our little Zion has lost one, whom we thought and fondly hoped, would soon be a watchman on its walls. But we sorrow not as those who have no hope; for we believe our brother is now safely lodged in the Heaven of the Christian, far from pain and affliction.—Thus, ever will the pilgrimage of the pious terminate in an inheritance at God's right hand.

R. C.

June 6th, 1831.

POETRY.

MORNING HYMN.

The early dawn its lustre sheds,
Awake! His praise to sing
Who guardeth every night our beds,
Our Father! and our King!

We rise, O Lord, to bless thy name;
Our hearts in reverence bow;
Oh, touch them with a coal of flame,
And sanctify our vow!

We would be only thine, O Lord!
We praise thee for the past;
Still guide us by thy Holy Word,
That we be thine at last.

And, ere our journey we begin,
A blessing, Lord, bestow;
That we may fear no ill but sin,
And crucify that foe.

A narrow path for pilgrims here
Thy mercy hath made known;
And we would tread, in love, and fear,
The way that is thine own.

This day we dedicate to thee
The offering thou wilt bless;
A soul sincere, from sin to flee,
O give us to possess!

And may our hearts be temples pure,
Where thou thyself wilt dwell;
That of thy love we may be sure,
An ever-springing well!

JACQUES.

HOPE.

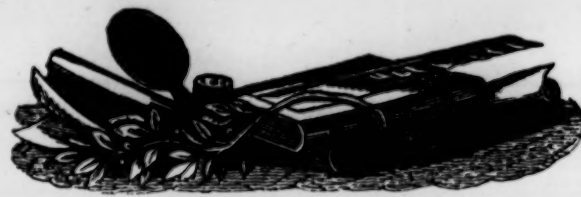
BY BISHOP HEBER.

Reflected on the lake I love
To see the stars of evening glow;
So tranquil in the heaven above,
So restless in the wave below.

Thus heavenly hope is all serene;
But earthly hope how bright so'er,
Still flutters o'er this changing scene,
As false, as fleeting, as 'tis fair.

THE PASSIONS.

The passions are a num'rous crowd,
Imperious, positive, and loud.
Curb these licentious sons of strife;
Hence chiefly rise the storms of life:
If they grow mutinous, and rave,
They are thy masters, thou their slave.



BALTIMORE:

FRIDAY, JUNE 17, 1831.

We think our young preachers may derive many useful hints from a careful attention to Claude's Rules for the composition of a Sermon; which will be found on our first page. We do not mean that every rule should be exemplified in every kind of sermon, but that they should be attended to so far as to induce a habit of perspicuous and appropriate methodizing.

One of the greatest advantages of these rules is that their application will not unfrequently elicit ideas, where otherwise there would be a great dearth of thought.—They serve as the well ordered walks of a garden; flowers are revealed and fruits made accessible, which else were unseen and untasted. A young preacher, too, by accustoming himself to systematic meditation, learns to think with ease and correctness, to write with perspicuity, and speak with readiness and effect. At the same time the congregation is greatly benefited. Loose and scattered thoughts have not half the effect on the hearer, they would have, if properly put together and wisely directed. Like an army in disorder, their strength and efficacy are diminished by want of concert and discipline. Besides, a connect and judiciously arranged discourse is the more easily held in remembrance, hereby exerting a more permanent influence over an audience. We have but to start a single thought, and so close and natural its connexion with the others, the whole sermon is, at once, before the mind.

There is one thing to be carefully avoided in systematizing,—*excess*. Excessive method never fails to stiffen a discourse, restrain genius, repress passion, destroy interest, and diminish, if not prevent, good effect. Too often is it the case, that thought is lost in the superabundance of divisions and subdivisions, major and minor heads. There is a well fitted and complete skeleton, but it has neither strength nor power; naked, without form and comeliness, it lacks the breath of life. Besides, to interest an auditor, you must give his mind active employment. Lay down your heads very formally; show him minutely and exactly and completely how every member, every item of your discourse is connected with them and with its fellows, and you will inevitably lose his attention. By making him entirely passive in the reception of ideas, you render him listless. But, when you only demonstrate to him the abstruse and important connections of your subject, leaving the more obvious ones to his common sense, the activity of his mind is then sufficient to keep awake his attention. A traveller would soon tire, if compelled to measure his path with the step of an infant; as weary will he become, who is led carefully through all the minutiae of a subject, when at a single glance his ordinary perception could take in the whole.

Ostentation of method should also be guarded against, as it savours of affectation, and not seldom indicates an infertile mind. It is not difficult to make inclosures and build fences on barren land, and at once they strike the eye: to make proper divisions in a forest is not so easy a task; and, perhaps, though very useful, they may scarcely be discerned. Here, by the way, we have a good rule. *Let there be method, as if there were no method*; Let your thoughts be connect and justly consecutive, though you should not put up an index at every little space to tell their direction.

MARYLAND CAMP MEETINGS.

A Camp Meeting will commence on the 19th of August next, on the lands of Mr. Henry Bushey, 20 miles from the city of Baltimore, near the turnpike road through Reisters-town to Hanover, and four miles from Reisterstown; under the superintendence of the Ministers and members of the Methodist Protestant Church.

It is hoped that those who intend encamping on the Ground, will endeavor, if practicable, to have their tents erected before the commencement of the meeting.

TO CORRESPONDENTS.

"Nathaniel" shall be inserted in our next—and we are greatly obliged to him for his spirited communications.

"Querist" must give his name.

We have received a communication from a brother, on the subject of the letter of Messrs. Sharp, Elliot, and Flemming—but which, he will perceive, came since our avowed determination not to notice that letter any further.

We extract the following from the Minutes of the Maryland Annual Conference.

On motion, it was

Resolved, That in the opinion of this Conference, the circulation of the *Mutual Rights and Methodist Protestant*, is essential to the prosperity of our infant Church, and we will use our best endeavours to obtain subscribers to the same, within the bounds of this district.

Resolved, That this Conference approves very highly of a general book concern, and will endeavour to give general circulation, to such books as the general book agent and committee may determine to publish.

NUMBERS IN SOCIETY.

Baltimore,	340	Pipe Creek Circuit,	304
Anne Arundel,	130	Shippensburg,	157
Mount Olivet,	44	Deer Creek,	315
Alexandria,	96	Eastern Shore,	371
Georgetown,	124	P. William & Frederick,	27
Reisterstown, (15 col.)	318		2256

Brother Wallace reported fifty children, as organized by him, agreeably to the Constitution and Discipline, not included in the above.

GLEANINGS.

For the Methodist Protestant.

A WONDERFUL BOOK.

We are so accustomed to the sight of a Bible, that it ceases to be a miracle to us. It is printed just like other books, and so we are apt to forget that it is not just like other books. But there is nothing in the world like it, or comparable to it. The sun in the firmament is nothing to it, if it be really what it assumes to be, an actual direct communication from God to man. Take up your Bible with this idea, and look at it, and wonder at it. It is a treasure of unspeakable value to you, for it contains a special message of love and tender mercy from God to your soul. Do you wish to converse with God? open it and read. And at the same time, look to Him who speaks to you in it, and ask Him to give you an understanding heart, that you may not read in vain, but that the word may be in you, as good seed and good ground, bringing forth fruit unto eternal life. Only take care not to separate God from the Bible. Read it in the secret of God's presence, and receive it from his lips, and feed upon it, and it will be to you as it was to Jeremiah, the joy and rejoicing of your heart. The best advice which any one friend can give to another, is, that he should consult God; and the best turn any book can do its reader, is to refer him to the Bible. Let us seek to know more of the Bible, but in doing so, let us remember, that however much we may add by study to our knowledge of the book, we have just so much true knowledge of God as we have love of Him, and no more. Our continual prayer ought to be, that our true notions may become true feelings, and that our orthodoxy and theology may become holy love and holy obedience. This is the religion of eternity; and the religion of eternity is the only religion for us, for yet a few days, and we shall be in eternity.

ERSKINE.

INTEGRITY.

Integrity is a great and commendable virtue. A man of integrity is a true man, a bold man, and a steady man, and is to be trusted and relied upon. No bribes can cor-

rupt him, no fear daunt him; his word is slow in coming, but sure. He shines brightest in the fire, and his friend hears of him most, when he most needs him. His courage grows with danger, and conquers opposition by constancy. As he cannot be flattered or frightened into that he dislikes, so he hates flattering and temporizing in others. He runs with truth, and not with the time—with right, and not with might.

Penn's advice to his children.

ADDRESS

To Divinity Students, as to the danger of reading improper books.—By the Rev. John Clayton, Jun.

My young brethren, take, I beseech you, the following cautions from one who longs for your eminence and usefulness, and who, perhaps, has felt some of the dangers which he is desirous that you should effectually shun. I consider you as particularly exposed to the evils which arise from the perusal of improper books. Yours is the pursuit of useful knowledge, almost wherever it can be found; and as it is difficult to climb the tree of general science, it is also dangerous, lest you should slip and fall. To my province it does not belong, to offer you any minute regulations for the conduct of your reading; but I intreat you to be ever on your guard when you examine works of error and perverted criticism, that they may not diminish your attachment to evangelical doctrine. Commence, and prosecute, these branches of study especially, with much prayer to the Spirit of wisdom, "to guide you into all truth." And if, through the weakness of grace and the corruption of your own hearts, you may have been induced, during the day, to think or speak lightly of divine revelation, close your engagements by penitently casting your guilt on that compassionate Saviour, who is ever ready to pity what is weak, and to pardon what is criminal. Should your eyes meet a volume which contains nothing that is likely to be substantially useful, discard it from your study, and apply your minds to those which will prove serviceable to ministerial qualification. You may reap advantage from reading, upon this subject, Lord Bacon's *Advancement of Learning*, and his *Essays on Studies*—Watt's *Improvement of the Mind*—the Abbé Fleury's *Treatise on the Plan and Choice of Study*—Bishop Hall's *Discourse on Ministerial Functions*, with Baxter's *Reformed Pastor*. And always remember, my beloved brethren, that whatever proficiency you make in science, all is to be consecrated to the service of Jesus. No learned dissertations, no depth of metaphysical research, nor ingenuity of arrangement, nor brilliancy of style, can atone for error in principle, or deficiency in the true pastoral spirit. Nothing is so disgusting to solid and pious Christians as the pride of pedantry, or the captiousness of half-formed critics. Learning is to be an assistant to you in searching "the deep things of God," in qualifying you to repel the arrows shot from the camp of infidelity, and to adapt your discourses to the exigencies of your congregations. It is to fit you for an observance of that useful practice which the royal preacher recommends, who "sought to find out acceptable words, even words of truth;" in short, it is designed, under the blessing of God, to render you "ABLE MINISTERS of the New Testament," stars of magnitude and glory, which, having influenced many to righteousness, shall hereafter adorn the firmament of heaven.

Think not that I am an enemy to your extensive literary attainments; only, as you are called to gather flowers among thorns, take care that you are not seriously wounded. Happy is the servant of God, who, like Moses, is "skilled in all the learning of the Egyptians;" who with Solomon is conversant with the properties of things, "from the cedar which groweth in Lebanon, to the hyssop which creepeth on the wall;" and much to be congratulated is that stripling after God's own heart who can wrest the sword from the formidable enemy of Israel, and cut off his gigantic head!

GOD THE HEARER OF PRAYER.

He hath opened his ears to our prayers and invites them both by commands and promises: nor does a prayer ascend from the heart of a human creature which he does not regard. Does oppression wring from the labouring and overcharged heart of any of his creatures the agonizing appeal of heaven? "I have heard, I have heard," is his response to Israel groaning under Egyptian taskmasters. Does it ascend from the widow and the orphan? "A father of the fatherless, and a judge of the widow, is God in his holy habitation." Is prayer offered when men are pressed on every side with worldly calamities and dangers; how many striking instances of kind regard to prayer, in such circumstances, are furnished to us in the 107th Psalm! See a company of

travellers fainting amidst a boundless expanse of burning sand in an eastern desert: "Hungry and thirsty, their souls fainted within them; then they cried unto the Lord in their trouble, and he heard them, and he delivered them out of their distresses, and he led them forth by a right way." Behold a number of captives "sitting in darkness, being bound in affliction and iron;"—could language draw the colour of their lot more deeply? But they too "cry unto the Lord in their trouble," and when "they fell down, and there was none to help, he saved them out of their distresses; he brought them out of darkness and the shadow of death, and brake their bands in sunder." Behold the afflicted: "their soul abhorreth all manner of meat, and they draw near to the gates of death; then they cry unto the Lord, and he saveth them; he sent his word and healed them, and delivered them from their destructions." See the affrighted mariners in a storm at sea: "they mount up to the heaven, they go down again to the depths, their soul is melted because of trouble: they cry unto the Lord in their trouble, and he bringeth them out of their distresses; he maketh the storm calm, so that the waves thereof are still: then they are glad because they are quiet; so he bringeth them unto their desired haven." Well may we say, at such instances of the divine regard to the voice of man, "O that men would praise the Lord for his goodness, and for his wonderful works to the children of men!"

Pulpit.

SABBATH BREAKING.

"It is a breach of the Sabbath to pursue the works, and follow the studies, of profane literature, science, or art: although on other occasions rightly asking the attention of the mind, they are on this day out of place, as having no bearing on the sacred remembrances of the season. It is a breach of the Sabbath to frequent the haunts of politics, and to occupy the mind with the records of the news-room. It is a breach of the Sabbath to sanction and participate in those visitings and 'parties,' which meet without a specifically pious purpose, and which serve but to perform the factitious laws of etiquette, to answer the calls of convenience, or to pass away the dullness of time. It is a breach of the Sabbath to go forth in the idle ramblings of recreation, which throughout our privileged country, to its deep disgrace, engage such swarms;—occupations which always operate against the holy thoughts and recollections essential to the performance of Sabbath duty, and to the dignity and happiness of our being,—occupations which frequently confound the orders of society, and distinction of characters, in one indiscriminate mass of folly; which, when they do not disgust by the open exhibition of vice, inspire, and widely cherish emotions of vanity or lust; which, while they serve to harden and mature the depravity of the ignorant, especially among the young, in some cases terminate in drunkenness, in unlawful sensualities, or in the acts of daring crime which demand the punishment of the law." "From all such (evils) be it your firm resolution to flee; avoid them wholly, if you would obey the will of God, and inflict no injury on your spiritual welfare, for they are all directly hostile to the one, and deeply pernicious to the other—combining to promote the practical atheism, and to effect the final ruin, of the soul."

PARSONS.

IMMORTALITY.

O yes, there is a world above,
Where tears shall all be wip'd away—
The pure ethereal clime of love,
The region of eternal day:
There shall the Christian rest obtain,
And bid adieu to sin and pain.

Shall I, whose harp so often here
Has been neglected and unstrung,
While oft would drop the silent tear,
As on the willow trees it hung;
Shall I, 'midst glory's radiant blaze,
Salvation's rap'trous pæans raise?

While in a hostile world I move,
Where foes assail my weakest part,
How shall I guard the fire of love—
How keep the issue of the heart?
Saviour, on thee for help I call;
Thy hand must hold me, or I fall.

O Thou, whose mercy doth transcend
What finite minds can e'er conceive—
My God, my author and my end—
Guide me thro' life, in death receive;
My fears in the dark valley still,
And bring me to thy heavenly hill.

J. W.

GENERAL INTELLIGENCE.

AMERICAN TEMPERANCE SOCIETY.

The annual meeting of this Society was held on Wednesday evening, May 18, in Park-st. meeting-house, the Hon. Samuel Hubbard, president, in the chair, when portions of the Annual Report were read by Dr. Edwards, Secretary of the Society. The Report detailed the labors of the former agent, the Rev. Dr. Hewitt, and of the present Secretary, and gave a highly encouraging view of the progress of the Temperance cause, both in our own country, and in foreign lands, where our example is held up for imitation, and philanthropists are exciting one another to follow where we have led the way.

Facts from the Report, furnished for the Recorder.

It appeared from the Report, that according to the best information they had obtained, the Committee concluded that there have been formed on the plan of abstinence from the use of ardent spirits, more than 3000 Temperance Societies—18 of them are State Societies; that more than 1000 distilleries have been stopped—that more than 3000 merchants have given up the traffic, and more than 300,000 belong to Temperance Societies.

If as many more abstain that do not belong to Temperance Societies, it would make 600,000—and if as many more of children and persons in their employment now abstain, it would make 1,200,000 brought under the influence of the Temperance Reformation.—Among more than 100,000 people no one has license to sell ardent spirits but the tavern keepers; and ardent spirits has been excluded from more than 100 taverns. Their keepers will not consent, for money, to poison even the traveller. More than 3000 who were drunkards have ceased to use the drunkard's drink. More than 6000 others have abstained for a time, till some retailer or some moderate drinker enticed them to go back, and now there is reason to fear they will perish. In one town of 2000 inhabitants, not a new drunkard has been made since they formed their Temperance Society, four years ago. Whereas had they continued as things were 5 years ago, they had made in that time, had they furnished their proportion, not less than 24 new drunkards. And if the formation of a Temperance Society of 700 members, had been instrumental, in 4 years, in saving 24 persons from becoming drunkards, the 300,000 members of Temperance Societies in the United States, may in the same time have saved from becoming drunkards, more than 10,000.

In one town in which the quantity of ardent spirit used, has been diminished nine tenths, the bill of mortality has been lessened more than one-fourth. Should every town in the United States do the same, and should it be followed by a similar result, it would lessen the annual bills of mortality more than 70,000.

The Hon. W. Cranch, Chief Judge of the Court of the District of Columbia, has estimated the loss to the country from the use of ardent spirit at more than \$94,000,000 annually. The value of all the houses and lands in the United States in 1815, was \$1771,312,908. If the value has since increased in proportion to the increase of population, it would be now \$2,519,009,222; and the loss to the consumers of ardent spirit, and others in consequence of its consumption, would, according to Judge Cranch's estimate, be in 30 years, \$2,832,750,000—being \$313,740,778 more than the present value of all the houses and lands in the United States—all of which, and much more might be saved by ABSTINENCE.—*Boston Rec*

AMERICAN EDUCATION SOCIETY.

The Society held its Fifteenth Anniversary in Boston, on Monday, the 23d day of May.

Abstract of the Fifteenth Annual Report, prepared for the Recorder.

The report commences by adverting to the extensive effusions of the Holy Spirit, by which the present period is distinguished. From various religious journals, it appears that 434 towns in 17 states have been blessed with revivals; 181 in New England, 187 in New York, and 66 in other states of the Union. This enumeration for obvious reasons must be incomplete. The number of towns which have been blessed to a greater or less extent with revivals, cannot fall much short of one thousand. In 185 towns more than 18,000 instances of conversions are reported as having taken place. From these data 'it is not extravagant to suppose that the whole number hopefully converted, in all the places visited, may not be less than fifty thousand.'

Since the last annual meeting there have been assisted from the funds, 157 young men in ten Theological Se-

minaries, 274 in twenty-one colleges, 167 in fifty-nine Academies, and 7 under private instruction, making a total of 704 young men assisted in 90 institutions of learning. Of these, there have been aided in New England, 411 students at 47 places of education. In other parts of the United States 193 students at 43 places of education. Of these, 369 have their native residence in New England, 205 in other parts of the United States, and the residences of 30 have not been reported. 174 have been received during the year, who have not before been assisted. One half of whom are in Academies, preparing to enter college. Fifty beneficiaries in six Theological Seminaries will this year enter the ministry. Most of them are already licensed. Three young men of promise have died during the year. Patronage has been withdrawn from 9 young men, of whom all but two were in the first stage of education.

The result of the efforts made by the young men to support themselves, is as follows: 90 students in Theological Seminaries have earned \$2,268; 197 in Colleges \$6562; 97 in the first stage \$2,630, making a total of 384 students who have earned \$11,460. To this sum add the amount of earnings for the four preceding years, and it gives a total of \$40,347.

The amount refunded in 11 years up to May, 1826, was \$339,60, in the year ending May, 1827, \$90; May, 1828, \$816; May, 1829, \$830.90; May, 1830, \$100.84; and the last year, \$2647.63. Total, \$5831.97.

The receipts of the last year amount to \$10,450.34.—Of this sum \$3,264.02 have been received on account of Permanent Scholarships, \$100 on account of the permanent fund, leaving 337,086.32, for the current use of the Society, which is \$11,000 more than was received last year for the same purpose.

The expenditures for the year amount to \$41,544.89, which added to the debt of the Society, viz: \$8,347.21, makes the whole charge upon the society for the year, \$49,892.80. To meet this charge there have been appropriated from the current fund the above stated sum \$37,085.92; from the Scholarship Permanent Fund, transferred by request of the donors, \$3,809.87, and from the General Permanent Fund, transferred by order of the Directors, \$8,120; making a total of \$49,016.19, and leaving a small debt upon the Society of \$876.61. The appropriations to young men in the first stage of education, will be reduced after October next, to the former rate of \$48 a year.

The whole number assisted by the society since its organization in 1815, is TWELVE HUNDRED AND FOUR. Of these, four hundred have been, or are soon to be licensed to preach the Gospel. About six hundred others are now pursuing study. Thirty-four have died while under patronage, and as many more have failed for want of health. A number have been found unsuitable candidates for patronage and have been dropped, and from more than fifty, no information has been received so late as to enable the Directors to classify them with accuracy.

STEAM-BOAT EXPLOSION.

From the Mercantile Advertiser.

The steam-boat Gen. Jackson, Capt. Vanderbilt, that has plied daily between this city and Peekskill, on her passage down yesterday afternoon, burst her boiler with a terrible explosion. The accident occurred about 4 o'clock, while she was lying near Grassy Point Dock, a new landing in Haverstraw Bay, about two miles below Stony Point Light house, and thirty-five miles from the city. Captain Vanderbilt was on shore at the time, assisting in the landing of passengers and merchandise.—Such was the force of the explosion that the boiler was blown entirely from its place, and fell into the river between the boat and the dock; a great part of the forward deck was demolished—the bows blown out, and in about 20 minutes the boat sunk, the stern only being visible above the surface of the water.

The New York Commercial copies the foregoing accounts, and adds—

Since the above was prepared, one of the passengers in the Gen. Jackson has called to inform us, that the following persons are already dead, viz: John Van Tine, Engineer; Oliver Mott, fireman; — Morris, waiter; Capt. Van Wart, the pilot; a colored man by the name of Smith, (the cook;) and one of the hands, also a colored man, who died this morning. This is the second narrow escape of our informant who was a passenger on board of the Washington, at the time of her late disaster. There was a countryman on board of the General Jackson, who was blown to a considerable height, and fell into the river, where he was picked up with but little injury. He was ascending the gang-way from the cabin, at the time of the explosion; but he says he heard nothing of it, and while supposing himself just stepping

on the deck, he was surprised to find people pulling him out of the water. The boat went down in ten minutes from the time of the accident.

P.S. Just as we were putting this paper to press, the following list of persons, dead or injured by the explosion, was handed to us, from which it appears that the pilot and engineer of the boat are not dead.

Capt. Vanwart, pilot, badly scalded.

—, fireman, a colored man, do do.

—, deck hand, do do.

Mr. Marshall, a passenger, dead.

John Glass, of Haverstraw, very badly scalded.

Miss Dow, missing—[dead.]

Rufus, (a waiter,) missing.

The bar-keeper had his legs badly scalded.

Mr. Bradley, (architect,) of the city, very much mangled, and not expected to recover.

MELANCHOLY SITUATION OF POLAND.

The new Breslaw Gazette contains the following deplorable account of the state of the Poles, so late as the 21st of April. We find it in the London Standard of the evening of May 6, under the date of Augsburg, April 29:—

"Travellers from Poland, who have lately come from Lublin by way of Warsaw, cannot find words to describe the lamentable condition of that unhappy country. The country beyond the Vistula, which, for the last ten weeks has been the theatre of the continual marches and counter marches of the hostile armies, is dreadfully devastated—the habitations near the roads partly demolished; the inhabitants fled into the forests—the cattle and sheep consumed—the little corn used to feed the horses and cattle taken for the use of the troops. The appearance of Warsaw is equally deplorable. Though it was rejoiced for a few days at the heroic exploits of its troops, yet the majority of the citizens look with apprehension on the unequal conflict, and fear more distressing times, as news has been received from all quarters that Count Diebitsch re-commences his official operations, and having received fresh reinforcements, is approaching Warsaw. The streets of the city are put in a state to make a most desperate resistance. The inhabitants go about gloomy and reserved, or shut themselves up in their houses, for the slightest doubt in the truth of the reports in the newspapers is sufficient to make the most respectable citizen to be looked on as a spy, and put his life in danger. No equipages are to be seen in the streets, that used to be so animated—at the most a wagon with military effects or wounded. Sickness increase, and some fears of cholera have been entertained. Trade and manufactures are quite suspended; foreigners engaged in manufactures endeavor clandestinely to leave the country because they are dragged away to serve in the army. The left bank of the Vistula does not present so melancholy a prospect; but even there scarcely a third of the fields has been sown, in consequence of the failure of the crops last year, and the scarcity of good seed corn. When the revolution broke out, corn of all kinds was seized and conveyed to the army; magazines were secretly sold at low prices, because money was more easily concealed than corn. But now that the sowing time in spring has come, there is no seed corn, to which we add our want of horses and oxen, which have been taken away from the poor citizens. Provisions already begin to be scarce, and unless timely precautions are taken, a famine may be expected in Poland in a few months. A letter from Bialystok of the 6th April, says not a word of any disturbances in that neighborhood. The Grand Duke Constantine and the Princess of Lowitz had been there ever since the end of February; such large bodies of troops from the interior of Russia were passing that way, that all the villages were crowded, and it was necessary to lodge part of the troops in barracks."

REFORM IN ENGLAND.

Liverpool, May 7th.—We cannot refrain from congratulating with our readers on the daily increasing success of the people in their noble struggle for reform. Every post brings accounts of fresh victories to the great cause, and four score is the amount of votes which it has gained, the elections already decided.

The elections in Ireland are likely to exceed, in their result, the expectations of the most sanguine reformer. Every where the most strenuous, and apparently successful exertions are making to secure the return of candidates favourable to the measure. Dr. Doyle has written a long letter, exhorting the electors of the King and his Ministers.

TRUE NOBILITY

The Boston Courier mentions under this head that, two young Commission Merchants, of that city, failed in

1829, and surrendered up their whole property to their creditors, which fell short about twenty thousand dollars. They received, however, from their creditors a full and entire discharge from all their debts and responsibilities, and soon after dissolved their business connexion and began the world anew. Sometime last year one of them presented to each of the creditors of the firm a check for 25 per cent. of the deficiency which had been relinquished. This week, the other presented in like manner to each creditor a check for a like amount.

RELIGIOUS INTELLIGENCE.

The following is an abstract from the annual Report of the American Bible Society, which held its fifteenth annual meeting on the 12th of May last, in the city of New York.

Since the last anniversary, one of the Vice-Presidents, the Hon. Andrew Kirkpatrick, of New Jersey, and late Chief-Justice of that state, has deceased. One of the Managers has also died, John Watts, M. D. of N. York, President of the College of Physicians.

Auxiliary Societies.—During the year, 98 new Auxiliaries have been formed, an increase unusually large, and most of them formed in the newly settled parts of the country, where they were much needed. The whole number of Auxiliaries, at this time, is 757, scattered through every State and Territory in the Union.

Receipts.—The receipts of the year, leaving out the sums borrowed at Bank, amount to \$125,316 79; of this sum, \$50,142 50 were in payment for books; \$2,716 from legacies; \$10,863 34 as ordinary donations, and \$52,370 40 toward the general supply.

There has been borrowed, and is now due to different Banks, the sum of 34,190. This sum is greater by \$13,390 than what was due to Banks at the last anniversary, although it was then hoped that this class of debts would be greatly reduced in course of the year.

As the Society is not an incorporated institution, these sums have all been borrowed on private responsibility. They were borrowed in order to carry on the work of general supply, and with the continual hope and expectation that pledges to the Society would soon be redeemed, and debts paid, so that these Bank claims could be cancelled.

Many of the Auxiliaries which had pledged assistance toward the general supply have nobly redeemed their pledges; others have redeemed them in part; others have as yet rendered little assistance. The managers cannot but express their ardent desire that all pledges made may be redeemed, so that the work of general supply may be soon completed, and the debts of the Society paid.

Books printed.—The number of Bibles and Testaments printed in course of the year, amounts to 270,000 copies; of these were

English Bibles, - - - - -	20,600
English Testaments, - - - - -	6,400

A new minion Bible, with headings to chapters, has been printed, and also a new nonpareil. Plates are in preparation for a new pocket Testament, from which an edition will soon be prepared on fine paper suited to the wants of the Sunday School teachers.

Books issued.—The books issued in course of the year have been 242,185. This number, though exceeding but little in the aggregate the issues of the preceding year, contains a much greater quantity of entire Bibles. The number of entire Bibles is 171,972, an increase in this class of issues, over those of the preceding year, of 41,618 copies. One peculiarity in these distributions is, that an unusual number were in the way of free donations, or else were special sales, where pay for such only as could be sold was to be returned.

Another circumstance worthy of remark is, that a very unusual proportion of these books have gone into destitute families, those living in the remote parts of the country, which would have lived and died, probably without the Bible, but for these efforts of benevolence.

Sunday Schools.—A grant of twenty thousand New Testaments have been made to the American Sunday School Union, for the purpose of gratuitous distribution among such children in the New settlements as are unable to purchase them.

General Supply.

In May, 1829, this Society proposed to attempt the supply of every destitute family in the United States with a Bible, in the course of two years, provided the Auxiliaries would co-operate and furnish the means in season. Very much has been done toward carrying this great undertaking into effect, although the work is not yet complete.

In the state of *Maine* the supply is nearly completed,

though in two counties it was not entirely so by the last account.

In *New Hampshire* and *Vermont* the supply is complete. Considerable aid has also been received from both of these states toward the general supply, and more still is promised and expected.

In *Massachusetts* the work is nearly or quite finished—the same is true of *Rhode Island* and *Connecticut*.

In the state of *New York*, every county has an Auxiliary Society, and all have been supplied, with the exception of two or three, now nearly supplied, and will, it is believed, soon be entirely so.

New Jersey, *Pennsylvania*, and *Maryland*, were supplied previous to the past year.

Delaware is in a great measure supplied, and has books enough on the ground to complete the rest.

The state of *Virginia* is represented as nearly or quite supplied.

In *North Carolina* forty out of sixty-four counties are supplied—in thirteen others the work is in a state of forwardness, and in the remainder much remains still to be done. Two Agents are now in the field.

In *South Carolina* very much has been done toward a supply of the state, though the work is not yet complete. The same statement may be made in relation to *Georgia*, *Kentucky*, *Ohio*, and *Tennessee*.

In *Indiana* the supply is about half completed, and books are now on the way, and an Agent on the ground to finish the supply.

In *Illinois*, about the same proportion of the work is performed as in *Indiana*, and three agents are now prosecuting the work of supply, having divided the state into three different districts.

In *Missouri* comparatively little has been done (four counties only supplied in full) until the last few months. A good supply of books is already forwarded to the state, and two Agents of the Parent Society are engaged in effecting their distribution.

Mississippi is supplied, and in a faithful systematic manner.

Louisiana is represented as having supplied three-fourths of its destitute families, and would have finished but for the want of books. The supply will be completed in the course of a few months.

In *Alabama* not more than half of the supply is effected as yet, though a spirit is now manifested to procure books immediately, and prosecute the work to a completion.

In *Arkansas* Territory a faithful agent has been employed the past winter, two new Auxiliaries have been formed, and the work of supply is now going forward, though much remains still to be done.

In *Florida* Territory there remains much to be done. No report has been received from the East part of the Territory. At Tallahassee an interesting Bible Society has just been formed, called the Middle Florida Bible Society, and which it is hoped will aid much in future distributions.

Michigan Territory has been supplied in a faithful and happy manner, and several new Auxiliaries have been formed.

Summary.—It appears, in review, that in thirteen of the States and Territories, namely, *Maine*, *New Hampshire*, *Vermont*, *Massachusetts*, *Rhode Island*, *Connecticut*, *New York*, *New Jersey*, *Pennsylvania*, *Maryland*, *Virginia*, *Mississippi*, and *Michigan* Territory, the supply has already been nearly or quite completed.

In eight other States, namely, *Delaware*, *North Carolina*, *South Carolina*, *Georgia*, *Tennessee*, *Kentucky*, *Ohio*, and *Louisiana*, the work has been, and as near as can be determined, about two-thirds completed.

In *Indiana* and *Illinois* about one half of the work is done, and in *Alabama*, *Missouri*, *Arkansas*, and *Florida* Territories, something less than one half. This calculation may not be exact, though it cannot differ essentially from actual facts.

From the Correspondent.

METHODIST PROTESTANTS IN OHIO.

Scotts Mills, Washington Co. Pa. May 28.

Brother Henkle,—Since I wrote from Morgantown Va. I have visited Clarksburgh, Pruntytown, Uniontown, Pa. Connelville, Brownsville, Waynesburgh, West Middletown, and many other places.

Connelville has a population of eight hundred or a thousand inhabitants: is situated in Fayette county, on the Youghiogheny river, a few miles after it breaks through the mountains. The river is transparent and rapid; and affords eligible sites for hydraulic establishments. At the village there are several manufacturing concerns of some importance. The country around is wealthy; the people are much improved in their manners, liberal in their sentiments, and hospitable to strangers.

We had, at this place, one of the best two-days meetings, that I have enjoyed for some time past. We were

favorably situated for the worship of our Creator. That winter, which "lingering had chilled the lap of May," had taken its final departure.—Our meeting occupied a point in the seasons, which was an equal remove from the frigid scenes of winter, and the scorching beams of a mid summer sun. The vegetable kingdom was elevating itself with rapidity from the earth, animal creation gambling with felicity around; the feathered songsters sporting upon the wing of happiness, the heavens were beautiful and serene; in fine, every thing conspired to call forth our devotional feelings. But what was the best of all, the spirit of the Lord was with us. We were surrounded with a heavenly atmosphere, from the beginning to the end of our services. The profitable and refreshing times we had together, have much attached me to the people of this village.

On Sabbath there were fourteen baptised, nine of whom were immersed. Thirteen joined the church, which increased the society at Connelville to 71. About 28 of whom were from the M. E. Church, and the balance from the world. Brother Scott, who lives in this place, has formed a two weeks circuit in a few months past, which amounts in number at present to 144. One of his societies, raised by his own instrumentality, is at Fayette Furnace, between Laurel Hill and Chestnut Ridge, two branches of the Alleghany mountain, and about ten miles from Connelville. Our episcopal brethren are frequently directing us to let them alone, and "go unto the mountains and hunt up the lost sheep," &c. Brother S. has obeyed them, in the formation of the class under consideration: it consists of 33 members, all from the world—they are from the mountains both literally and spiritually. I saw a Mr. Rogers, a part owner of the Furnace, on the Monday after our two days meeting: he stated that there was a great reformation in the moral habits of the people; and that on that day they were to commence a frame meeting house, for the benefit of the society. This little circuit is situated in the most interesting section of Western Pa. This lies immediately west of the last range of the Alleghany mountains: and is a portion of what was originally called the Readstone country; which was one of the first settled in the valley of Ohio. From the Cheat to the Youghiogheny rivers, for several miles in width, along the foot of the mountains, affords to my judgment, one of the most delightful sceneries in all my acquaintance. The face of the country, though comparatively level, is thrown into beautiful views; which relieve the mind from that sickening uniformity, which characterizes a champaign prospect. The whole is interspersed with delightful groves, orchards, and farm houses. On the east, the spurs of the mountain rise with stupendous majesty to the clouds, and give a shade to the picture, and of course, a variety to the taste, that nothing else could afford.

What western traveller, after toiling for days through the rough and comparatively tasteless scenes of Alleghany mountains, where nature has thrown every thing into wild and terrific confusion, when he approaches the last spur of the Laurel Hill, on the Cumberland Road, where this vale, with all its variegated beauties, bursts instantly upon his vision, is not transported in a moment, to the pinnacle of delight, to gaze in raptures on the splendors of creation? What tends to heighten the grandeur of the scene, is, that nature, from the stand he now occupies, has placed his works in perfect contrast. When he turns to the east, he sees nothing, but the dreary and howling scenes of rugged and barren mountains; to which the Creator has denied most of His favors: but when he views the prospect before him, for which these favors appear to have been reserved, and where they are scattered with such rich profusion around, it presents to his mind all the beauties of a terrestrial Paradise: and these certainly, appear to better advantage, by being thus held in contrast.

I informed you in my last, of a society lately organized by brother Collins above Morgantown, Va. on the Monongahela. A few miles still higher up, some more have lately left the old church, and will probably form a society of ten or twelve shortly. Among this number is Thomas Barns Sen. 81 years of age. His son, who is also among them, endeavored to dissuade him from this course: stating to him, that as he was so old, he had better live out the few days of his earthly pilgrimage, in the church where he had spent nearly all his life. But the old gentleman replied, that he was opposed to the claims lately set up by the itinerant clergy of the M. E. Church: and that he approved of the principles of the Reformers: he wished, therefore, to leave a good example to posterity, by giving his last days to a church that advocated the cause of liberal principles.—The Barns family is one of the oldest, and most respectable families of the Methodists in that section of the country.—On Lost Creek also, still higher up, a considerable society has been formed this year; all, I believe, from the world.

Yours, &c.

C. SPRINGER.



ORIGINAL POETRY.

For the Methodist Protestant.

'Tis sweet at the closing of day,
From the wearisome turmoil of life,
To wander, discomber'd away,
From its scenes of confusion and strife.

Away to the quiet retreat,
Where nor jarring nor discord invade,
But where concord and harmony sweet,
The fair works of nature pervade.

Where the flowret inhales the last ray
Of the sun, as he sinks in the west,
And mournful to part with the day,
Droops its head on its fond mother's breast.

To behold the bright sun, as he dies,
Kindle clouds for his funeral pyre,
And midst the bright glare of the skies,
Surrounded by splendour, expire.

Midst heart cheering pleasures like these,
In solitude let me repair;
When weary of life, they give ease
And drive away sorrow and care.

W. M.

A CHILD AT PRAYER.

BY THE REV. ROBERT TURNBULL.

Behold! a scene of love,
And holiness sublime,
To lift the soul above
This narrow earthly clime;
A lovely little child at prayer
Her parents standing by,
Gazing upon their infant fair
With deep delighted eye.
A holy halo fills the place,
A light divine, a heavenly grace!

Her face's heavenly glow,
Her dark and pensive eye,
Her alabaster brow,
On which black ringlets lie;
Her little hands upturned to heaven,
Her body gently bent;
All mingling like the hues of even
With mellow sun-beams blent,
Give to the scene a magic glow,
Which only happy spirits know.

This is a sight to wake,
Of past delights the dreams,
Like music on the lake,
Or dying sunny gleams;
To raise the sigh for beauty flown,
Which time can ne'er restore,
To draw the tear for gladness gone.
For music heard no more;
And conjure up a vision grand,
Of beautiful, but vanished land.

This too should rouse our faith,
And bear the soul away,
Above the shadowy earth,
To climes of cloudless day;
For this is heaven begun in time,
A prelude of that bliss
Which, matchless, endless and sublime,
No tongue can e'er express;
A glory from the world above,
A sun-beam of eternal love!

O well may angels gaze
Upon the lovely sight,
And well to heaven may raise
The song of deep delight:
For richer incense ne'er arose
From eastern shrines to God,
And lovelier scene did ne'er repose
In India's bright abode.
This is a triumph of that love
That shines afar from worlds above!

For the Methodist Protestant.

WHAT DOES THE BIBLE SAY OF WINE AND STRONG DRINK?

And Noah began to be a husbandman, and he planted a vineyard; and he drank the wine, and was drunken; and he was uncovered in his tent. Gen. 9, 20, 21. Wherefore let him that thinketh he standeth, take heed lest he fall. 1 Corinth. 10, 12. Wine is a mocker, and strong drink is raging; and whoever is deceived thereby is not wise. Prov. 20, 21. Who hath wo? who hath sorrow? who hath contentions? who hath babbling? who hath wounds without cause? who hath redness of eyes? They that tarry long at the wine, they that go to seek mixed wine. Look not upon the wine when it is red, when it giveth his colour in the cup, when it moveth itself aright: at last it biteth like a serpent, and stingeth like an adder. Prov. 23, 29, 32.

Wo unto them that rise up early in the morning, that they may follow strong drink; that continue until night; until wine inflame them. Wo unto them that are mighty to drink wine, and men of strength to mingle strong drink. Isaiah, 1, 11, 22. But they also have erred through wine and through strong drink, are out of the way: the priest and the prophet have erred through strong drink, they are swallowed up of wine, they are out of the way through strong drink; they err in vision, they stumble in judgment. Isaiah, 27, 7. Awake ye drunkards and weep; and howl all ye drinkers of wine, because of the new wine, for it is cut off from your mouth. Joel, 1, 5 v. And be not drunk with wine, where in is excess. Ephesians, v, 18.

Is the Bible in favour of TEMPERANCE SOCIETIES?
POOR RICHARD.

TEN THOUSAND CASES OF CONVERSION.

One of the cotemporary journals estimates the number of powerful conversions, as reported in the existing revivals, to be not far from 10,000. This estimate is quite too small. A mere glance at a few places in our own state, will show this. Say, for instance, that in N. York and Brooklyn, the numbers may amount to 2,000; that in Rochester, and a few places in that vicinity, they amount to as many more, that in Auburn, Ithaca, Manlius, and Utica, including the vicinity of these places, there may be on an average 400 each; and that in Troy and Albany there may be 500; we have then a total of more than 6000; to which if the numbers be added from Geneva, Canandaigua, Palmyra, Martinsburgh, Pen-Yan, Butternuts, and perhaps one or two other towns, they will amount to about 7000; all in this single state. This estimate, though a hasty one, is probably, as a whole, very far below the truth; for we presume that not less than fifty places are excluded from it, that might average the same number of conversions, i. e. an amount of 2500. Indeed, we are by no means certain that if a correct census were taken, the number in this single state would not amount to the whole 10,000. Then look at Hartford and New Haven, Connecticut. In the latter city alone, embracing different denominations, it has been said there are probably not far from one thousand who are hoping.

What portion of all these thousands have been truly converted to God, eternity will reveal. Great allowance for false conversions has been made in this calculation. Nor is it forgotten that many who have never known the Saviour, will continue to deceive themselves and others to their dying day.

On the whole, we are constrained to think that ten thousand for these United States, may not be half the total number among the different denominations, who give evidence of genuine conversion; perhaps not even one third.—What an army is raising up to the praise of redeeming grace!—Co-temporary Journal.

CHRISTIAN HEROISM.

Bind me to racks and wheels, condemn me, banish me, load me with chains, burn me, tear me, omit no kind of torment. If you banish me, the smallest corner of the earth shall be as the whole world, because I shall find my God there: if you kill me, by the same act you will give me the happy liberty I sigh after, and deliver me from a prison on earth to reign in heaven: if you condemn me to fire, I have quenched other flames in resisting concupiscence. Ordain what torments you please, it shall not trouble me, since my heart is filled with love to suffer and desire it.—TIBURTUS TO HIS JUDGES.

NECESSARY KNOWLEDGE EASILY ATTAINED.

Our needful knowledge, like our needful food,
Unhedge'd, lies open in life's common field;
And bids all welcome to the vital feast.

BUSINESS DEPARTMENT.

Remittances and payments, in advance, received during the past week and thankfully acknowledged by the publisher, from the following persons, viz:—

Jacob Grove,	\$2 50	Andrew Hoover,	\$2 50
By the Rev. Levi R. Reese,		William Johnson,	2 50
\$10, for		Rev. Geo. A. Reed,	2 50
Charles Hartz,	2 50	By Wm. Robinson,	\$10,
Rev. K. S. Cropper	2 50	For himself,	2 50
Ebenezer Cropper,	2 50	James L. Porter,	2 50
Dr. James B. Parvin.	2 50	Charles Jones,	2 50
Rev. James Hook,	2 50	John L. Sands.	2 50
By J. D. Lee, \$10,		Phares Throop,	2 50
For himself,	2 50	Isaac Buckingham,	2 50
George Bounds,	2 50	W. Wait,	2 50
John F. Taylor,	2 50	By Wm. Copper, \$5, for	
John Steel.	2 50	John S. Constable,	2 50
By Dr. T. M. Moore, for		Joseph Denny.	2 50
John Anderson,	2 50	By Jos. J. Amos, \$5, for	
By Peter M. Pearson, \$10, for		For himself,	2 50
William Speiden,	2 50	Nicholas Amos.	2 50
George H. Grant,	2 50		
Thomas Smith,	2 50		\$70 00

By J. S. Constable, for D. B. Dorsey, \$1 80

Receipts for Books.

By James Ruckers, for Rev. B. H. Ragsdale, \$2 50
Rev. James Hook, 2 50

\$5 00

Letters received by the publisher since the last number, from the following persons, viz:—

Rev. Charles W. Jacobs, Isaac Webster, Rev'd W. H. Collins, Jas. Hook, Joseph D. Lee, Dr. Thos. M. Moore, 2—Peter M. Pearson, Ira E. Easter, Rev. W. Bush, D. & J. Ames, John Smith, Gideon Davis, William Robinson, Richardson, Lord, & Holbrook. Rev. Asa Shinn, A. Bridge, James Ruckers, Rev. Thomas H. Stockton, John Green, James Chambers, John Stevenson, W. G. Snethen, William Copper, Moses Lawrence, Joseph J. Amos, (your paper, with several others, had been sent back, on account of not having been called for.)

The publisher returns his acknowledgements for the recent additional lists of new subscribers, which have been forwarded from various places. All the other subscribers he would invite to do likewise.

Some errors no doubt have occurred, which, if reported, will be corrected. Subscribers should be prompt in calling at the Post Office for their Papers, otherwise they are returned, and subscribers disappointed, by the paper being withdrawn.

Accompanying this No. is an extra, which we would thank the subscribers to preserve, and hope to receive from them, orders for many of the works embraced therein.

Just published, a very interesting and useful little work, called "BIBLE CLASS EXERCISES, designed for the instruction of youths of both sexes," by the Rev. James R. Williams; price \$1.50 per doz. or 18½ cents per copy; half bound in morocco. Orders received by the Book Agent.

All Remittances, per mail, to the Book Agent and Publisher, at his risk.

Additional Authorized Agents.

John S. Sands, Washington, Pa.
Rev. Willis Harris, Williamsboro, N. C.
Davis Graves, McGill's Hill, Alabama.

TERMS.

THIS PAPER IS ISSUED WEEKLY, BY

JOHN J. HARROD,

Publisher for the Methodist Protestant Church,

At the price of Two Dollars and Fifty Cents per annum, if paid in advance, or Three Dollars if not paid within six months. Any person remitting \$15 annually, in advance, shall receive seven copies of this paper.

Any persons obtaining 8 subscribers, and becoming responsible for the payment of their subscription, shall receive a copy without charge.

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